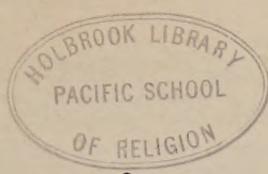


Social Questions Bulletin



Charles Holbrook Library
Pacific School of Religion
1798 Scenic Ave.
Berkeley 9, Calif.

economic base for society and seeks to replace it with social-economic planning to develop a society without special class or group discriminations and privileges.

Volume 41

JUNE, 1951

Number 6

A CALL TO ALL FEDERATIONISTS COME TO EVANSTON, SEPT. 4-6

Attend the National Membership Meeting in the First Methodist Church, Evanston, Illinois! (For opportunity to meet in this great Church, we are grateful to the Pastor, Dr. Harold Bosley, and to the Official Board—which voted to approve our meeting there.) Delegate registration should be sent in advance—NOW—\$3.00.

Registration in Evanston for room assignments, credentials, etc., begins in the Church at 10 a.m., Tuesday, Sept. 4.

Noon and evening meals will be provided by the Church (\$1.00 and \$1.75).

Needed housing will be provided at low rates in Evanston dormitories through a local Committee headed by Chester Chambers, MFSA Executive Committee member and President, Garrett Biblical Institute MFSA Chapter.

The sessions on beautiful Lake Michigan will be marked by worship, high fellowship, and earnest discussion and decision in which delegates democratically will hammer out Federation program for study and action in the crucial coming year—including as responsible and devoted Methodists, any proposals to Methodism's coming Quadrennial General Conference.

Voting participation will, by established MFSA procedure, be open to all paid voting MFSA members. If you are in arrears, send in your dues in advance. Or come to the meeting prepared to pay up.

Noted speakers and resource leaders will include among others: Bishop Francis J. McConnell, MFSA President and former President, Federal Council of Churches of Christ in America;

Lewis M. Hoskins, Executive Secretary American Friends Service Committee and Co-Author of the Friends' current peace proposals and booklet (see May Bulletin), "Steps to Peace."

Darrell Randall, returned Methodist missionary worker and observer in Africa and the Far East, lecturer and writer for religious journals, graduate student in economic and social planning, MFSA Administrative Committee member;

Dr. Lucius Porter, former Congregational missionary and Yenching University Professor, in China;

Rev. Edgar Wahlberg, MFSA Vice-President, Pastor of Dearborn's Mount Olivet Methodist Church and formerly with the United Nations Relief and Rehabilitation Administration in both Greece and China;

Rev. Mark Chamberlin, Executive Secretary, Portland Area MFSA Chapter and MFSA Administrative Committee member;

Dr. Albert E. Barnett, New Testament scholar and Professor, Candler School of Theology, Emory University, Georgia—and MFSA Administrative Committee;

Rev. Sumpter Marion Riley, Jr., District Superintendent, Chicago District, Lexington Conference—and Chairman, MFSA Finance Committee.

Dr. Willard Uphaus, MFSA Administrative Committee, Peace Worker, and former Executive Secretary, National Religion and Labor Foundation;

Rev. Lee Ball, MFSA Administrative Committee, Treasurer of the New York Annual Conference of the Methodist Church and Pastor, Irvington-on-the-Hudson;

Rev. William T. Brown, former Student Christian Movement leader and U. S. Senate Candidate, Methodist Pastor in Fayetteville, No. Carolina and MFSA Executive Committee;

Rev. Edward Peet, MFSA Executive Committee, Methodist Pastor in Mill Valley, California, and effective recruiter of MFSA lay memberships;

And numerous others.

The annual meeting of the National Committee will be held in conjunction with the Executive Committee—during the period of the Membership Meeting.

The meeting will receive a report from the Nominating Committee, hear any nominations from the floor, and elect MFSA officers and Committees for the coming year.

MFSA program emphases and plans will be decided. Stress will be laid on sharing of insights and techniques for effective social education and action locally—at the grass-roots, and for promotion of Federation emphases and memberships among socially concerned laymen and laywomen.

Widest possible membership participation is urged in this vital meeting, so conveniently and centrally located. Make plans now to attend with others from your area or MFSA Chapter—by mailing TODAY the attached REGISTRATION BLANK. If your personal attendance is out, send in your ideas and suggestions—with a needed financial contribution towards the meeting and MFSA expenses. We would like to hear from every concerned MFSA member—So please send your registration—or your word and contribution now!

REGISTRATION BLANK MFSA MEMBERSHIP MEETING SEPTEMBER 4TH—6TH, 1951 FIRST METHODIST CHURCH, EVANSTON, ILLINOIS

I will come and enclose my \$3.00 registration fee.

I also enclose \$....., to bring my paid membership up to date.

I want to be assigned housing in Evanston.

Though I cannot be present, I enclose a contribution of \$..... to help on meeting and MFSA expenses.

My advance suggestions and proposals for the meeting are enclosed.

Name.....

Address.....

(Any further needed details or materials on the meeting will be sent Registrants. This Registration form should be mailed immediately to: MFSA, Room 402, 150 Fifth Avenue, New York 11, N. Y.)

A METHODIST PLEADS FOR FREE EXPRESSION

Address of Reverend Edward D. McGowan, MFSA member, member of the Peace Commission of the New York Annual Conference of the Methodist Church, and Pastor of the Epworth Methodist Church, at Carnegie Hall, Wednesday, July 25.

I represent and inherit three religious movements that have been champions of the right of the individual to freedom of thought—speech—and action.

Nearly two thousand years ago, the founder of the Christian Community gave his life for the right to think, to speak, and to believe according to the dictates of one's own conscience rather than be told by a religious hierarchy what he must think, speak, and believe. It was his conviction that the price he paid would vouchsafe these same freedoms to generations following.

If I remained silent in my generation when these freedoms of the spirit were in jeopardy I would be a traitor indeed—traitor to him and to thousands of martyrs and saints—traitor to a movement whose influence has made crooked lives straight—whose power has caused the blind to see and the lame to walk, made bad men good, made *somebodies* out of *nobodies*.

In the midst of a world that was then an armed camp the angels dared announce an age of peace at his Advent. Even He was bold to pronounce a blessing on those who would make peace instead of war.

If at this crucial moment in history his ways are too hard for me then I must renounce my claim to be a part of His movement.

I am also a Protestant—a movement whose leader, Martin Luther, nearly four centuries ago made a bold stroke for the right of the individual Christian to freedom of thought, freedom of speech and freedom of action in the area of religion—rather than be dictated to by a religious hierarchy.

As a good Protestant I must protest every act that threatens the gains made by a movement whose adherents in these nearly four centuries have ". . . wrought righteousness, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong. . . ."

I am a Methodist—a movement whose leader, John Wesley, exercised his freedom to think, speak and believe according to the dictates of his own conscience rather than conform to the decadent religious atmosphere of his age.

As a representative, a product and an inheritor of these three great religious movements that have championed freedom of thought, speech and action I must be vigilant lest the hard won gains of these two thousand years be lost to this and to succeeding generations.

I must with every ounce of my being vouchsafe these same freedoms to every individual and group in society. EVEN TO THOSE WITH WHOM I DISAGREE. I must oppose every instrument that would deny these freedoms to any group. This I must do because I know that that same instrument, in the hands of those who disagree with me, will deprive me of the freedoms which have nourished and sustained me these thirty-seven years.

I refuse to be engulfed by the hysteria and fear of our time because I firmly believe that given a CHANCE Democracy will stem the tide of this and every age.

Only those who, daily, by their deeds, try to retard the full flowering of the democratic way of life become hysterical in the face of the world situation.

I know, too, that every denial of freedom weakens Democracy. If in hysteria and fear we continue the course we are on we will awake on tomorrow to discover that the house of democracy has fallen—not because of the attack of some enemy from without—rather because we ourselves have chipped away the foundation of that house by our denials of freedom—by the refusal to grant full rights to all our citizens.

The Negro believes in the democratic way of life and his fight for First Class Citizenship is motivated by the belief that when First Class Status is achieved democracy will be impregnable against every form of totalitarianism. The Negro knows, too, that every instrument fashioned to deprive any group of freedom of speech and action will be used against him in his struggle to help Democracy become what it is capable of becoming—A beacon of hope for millions in other parts of the world who are struggling up from poverty, oppression and servitude.

He knows that the longer these rights and freedoms are delayed the weaker becomes the house of democracy—the greater becomes the despair and the hopelessness of millions who await some "sure word of hope."

AND so he is insisting that NOW is the time—THIS is the hour—Not tomorrow or the day after.

He is saying to America let us THIS DAY make this a government OF the people, BY the people and FOR the people—with LIBERTY and JUSTICE—not only for whites—not only for Jews—not only for Negroes—not only for Democrats—not only for Republicans—not only for Socialists—BUT LIBERTY AND JUSTICE FOR ALL—the people.

U. S. SUPREME COURT ON FREEDOM TO DISSENT

United States Supreme Court, in West Virginia State Board of Education v. Barnette:

"But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

Why Defend Freedom to Dissent?

In an address at Carnegie Hall, July 25, Professor Fowler V. Harper, Yale Law School, stated: ". . . The Fathers insisted on life with liberty or not at all, and they believed their descendants would be satisfied with no less a bargain . . . to secure the rights of *every*-man, not only was a government established, for the first time among men, deriving its powers from the consent of the governed, but a Bill of Rights was adopted to secure the liberty of the least of them."

"Congress shall pass no law abridging Freedom of Speech or of the Press.

"Ours is the only form of government based on such a sweeping guarantee. There is to be no limitation whatever on thought or on advocacy of ideas, good or bad, because the only way we can tell whether they are good or bad is by the test of the market place. There can, therefore be no freedom of thought unless there is freedom for the thought we hate; no freedom of speech, unless freedom for dangerous speech. But if we have the faith of the men who founded this nation, the risk is one we cannot afford to avoid. We do not suppress ideas we think are bad because, if they are bad, they will not prevail. We do not suppress ideas we think are good because we want them to prevail. And so we suppress no thought nor speech. If the idea is evil it will be harmless when exposed although extremely dangerous if hidden. On the other hand, the good idea will spread when advocated but is impotent when suppressed. . . .

"It should be plain to all that the mere *agreement* to advocate an idea cannot possibly be a clear and present danger. . . . It is only when speech crosses the line into action that the possibility of a clear and present danger arises. If we lose sight of the principle, we slip into a bog of dialectic clap-trap. . . .

". . . We are caught in the trap of which we were so carefully warned by the Founding Fathers and against which they tried so hard to protect us. We begin to doubt our premises. We begin to abandon our tradition of freedom and take on the very practices we have dedicated ourselves to oppose. We begin, in ugly significant ways to resemble the governments we regard as destructive of the rights of man we once thought self-evident.

"We are becoming a nation of frightened people.

"We are becoming a nation of conformists.

"We tolerate suppressive legislation and that faint, feeble murmur you hear is the only protest. . . .

"We witness gross violations of academic freedom. Only a handful of professors cry out against them.

"We see reputations of decent men blasted and their characters assassinated but no effective voice is raised in defiance.

"Something has gone out of us because we are a scared people.

"Where is the bounce our democracy once had? Its vigor? Its virility?

"Can it be true, as has been charged, that we are growing decadent?

"Democracy is meant only for a strong and fearless people. It is not for the timid. If we are to retain the blessings of freedom, we have got to live up to them. Our liberty will atrophy if we do not exercise it.

"There are not many bright spots but there are a few.

"A courageous columnist and a fearless editor refuse to compromise, whether circulation increases or decreases.

"A great university confers an honorary degree on a teacher who would not sign a loyalty oath, with a citation for his fight for freedom of the mind.

"A newspaper with a long and honorable past, lives up fully to its tradition in the face of a Supreme Court decision.

"And there are still dissenters on that Court.

"Amidst all the angry currents that surge up and down this land, there is still defiance and dissent."

ACLU ANNUAL REPORT HIGHLIGHTS THREATS TO CIVIL LIBERTIES

The ACLU report "Security and Freedom," takes up Lincoln's question, "Must a government . . . be too strong for the liberties of its own people, or too weak to maintain its existence?" They seek a balance in which there is strength for the suppression of actual treasonable acts without the sacrifice of civil liberties. They hail the gains in racial equality but indicate that:

"Congress continues to block the President's Civil Rights Program. The President has not yet issued an executive order, like that of 1941, requiring fair employment practice in defense industries, and the army lags in obeying its Commander-in-Chief's order to end discrimination. Wiretapping goes on apace, and state and local police and prosecuting authorities all too often use or countenance brutality or other violations of due process in the treatment of persons charged with crime. Government authorities and private pressure-groups have been indulging in a new spasm of censorship and suppression of periodicals and books, radio and television programs, plays, motion pictures and other theatrical entertainments.

"Chiefly, on the debit side for 1950, are the inroads on freedom of expression and due process being made in the name of national security by federal, state and local law-makers and administrators, and in some cases, the courts (the conviction of the Communist leaders under the Smith Act), and by private groups:

"(a) The Internal Security (McCarran) Act of 1950 is the worst departure since the Alien and Sedition Acts of 1798 from the central principle of American law that a man is accountable only for his own illegal acts, not for mere association with persons who hold obnoxious opinions; and establishes a peculiarly frightening precedent for the discriminatory penalization of any group which may be unpopular, for considerations far less dangerous than those represented by Communist and Communist-front organizations today.

"(b) The damage done by Senator McCarthy was somewhat limited by the fairness of ex-Senator Tydings' sub-committee in investigating his charges. But the House Committee on Un-American Activities—despite considerable improvement in its methods—continues to exact a much higher cost than a free people can afford to pay in terms of reduced due process and free speech.

"(c) The all-embracing federal employment loyalty program has been efficiently, and on the whole, justly administered, granted the conditions imposed on those conducting it. But the vast amounts of money, energy and time spent might better have been saved, or concentrated with greater benefit to the national safety on strengthening security in "sensitive" positions closely affecting the conduct of military affairs or international policy and improving the work of the law-enforcement agencies in counter-espionage and other related measures. Suspected persons have received inadequate specifications of charges, inadequate acquaintance with the evidence against them or its sources, inadequate opportunity to confront unfavorable witnesses.

"(d) State and local 'loyalty' oath requirements, applicable to teachers and other public employees, fail to catch persons intent on subversive acts, because they are already exposing themselves to punishment much more severe than that attached to perjury. These oath requirements deprive society of the services of conscientious civil servants who are opposed to signing a statement whose meaning some administrator must interpret, and whose implication is that a man's work should satisfy some other test than the honest performance of his duties.

"(e) There is a growingly inclusive and pervasive social atmosphere of fear and intolerance, stifling the good old American habits of speaking one's mind, joining the organizations one believes in, and observing the principles of fair hearing and of holding a man innocent until he is proved guilty. Guilt by association, or—worse—by innuendo, is abroad in the land."

Discussing "anti-sedition" legislation the report points out that the McCarran Act cuts directly across the Bill of Rights by forcing registration of all 'Communist-action' and 'Communist-front' organizations— violative of the right of association and expression of opinion—and its provision for emergency detention of persons believed sabotage or espionage risks in event of war." . . . "The Act also goes far afield (in dealing with immigration and naturalization) by setting up such restriction on entry that immigration and the freedom to travel . . . were almost impossible for large numbers of people."

It also condemns the "little McCarran" Acts enacted by many local communities requiring registration of Communists and creating "run them out of town" statutes (passed in Birmingham, Jacksonville, and McKeesport stating that all communists should leave town in 48 hours).

Opposition to the Smith Act was continued on the grounds that

the Act penalizes the holding of opinions rather than dealing with overt acts.

Loyalty oaths and other measures curbing academic freedom are opposed, and the ACLU believes that "classroom conduct and not political belief or association is the proper standard for teacher fitness." At the University of California the ACLU was active against the loyalty oaths and in New York against the Feinberg law.

"From its vantage point of its specialization in civil liberties, the Union urges the citizens to . . . exercise their own civil liberties . . . support other citizens in their exercise . . . see that government officials observe and enforce those rights. . . .

"A subtle, creeping paralysis of freedom of thought and speech is attacking college campuses in many parts of the country, limiting both students and faculty in the area traditionally reserved for the free exploration of knowledge and truth.

"These limitations on free inquiry take a variety of forms, but their net effect is a widening tendency toward passive acceptance of the status quo, conformity, and a narrowing of the area of tolerance in which students, faculty and administrators feel free to speak, act and think independently."

—New York Times, May 10, 1951.

(Continued from Page 24)

IV. Prophetic Religion and the Struggle for Economic Justice and Social Welfare

What can be said now for the detailed MFSA program for full, socially useful employment in and for the needs of peace (see *Bulletin*, April and May issues, 1950)? From late 1929 until the 1940's mass unemployment and breakdown in production and distribution was a serious social and moral problem in the United States, despite partial amelioration by the New Deal. What was it which in the early 1940's at last brought full employment and production? From late 1948 into early 1950 postwar unemployment grew, and there set in a so-called "Recession" in consumer demand and production. What happened in mid-1950 to reverse this trend, bringing more jobs and more production (also more inflation, ever higher prices and ever higher taxes)? Why does the stock market get a case of jitters with all talk of peace in Korea? How did Hitler "solve" the problem of mass unemployment in Germany (a problem the Republic failed to solve)? From a moral and Gospel ethic viewpoint, what can be said of an economy which answers the need for full production and employment only in and for the destructive purposes of war? What social and economic alternatives can prophetic Christians offer to an arms race and to wars—Hot or Cold? To what extent is our economy a welfare economy and to what extent a warfare economy (see January, 1951 *Bulletin* for factual documentation and analysis)?

Miss Winifred Chappell died suddenly on July 21 in Chicago. Miss Chappell, with rich Methodist deaconess background, was Office Secretary of MFSA for many years and Assistant to the Editor of the Bulletin. In recent years she has been a very active member and officer of Chicago's MFSA Chapter. To all who knew her "Winnie" was an inspiring example of one who dedicated her entire life to bringing in the Kingdom of brotherhood, abundance, and peace for all God's children everywhere. She was utterly fearless and devoted, and will be sadly missed.

SOCIAL QUESTIONS BULLETIN

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METHODIST FEDERATION for SOCIAL ACTION
(Unofficial)

Executive Secretary and Editor—JACK R. McMICHAEL
Officers: President, Bishop Francis J. McConnell; Vice-Presidents: Bishop James C. Baker, Bishop Lewis O. Hartman, Dean Walter G. Muelder, Bishop Donald Tippett, Rev. Edgar Wahlberg; Recording Secretary: Edgar Love; Treasurer: Gilbert Q. LeSourd; Asst. Treasurer: William W. Reid.

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SOCIAL ISSUES AND MFSA CONCERNS TO BE FACED AT EVANSTON

I. Prophetic Religion and the Struggle for Peace

How do we react to Quaker and other proposals for peace—including those advanced for the Methodist Church by the 1948 General Conference (see *Methodist Discipline*, 1948), by our Commission on World Peace, and for MFSA by last year's membership meeting at Wilberforce and by the Executive Committee? What should be our "Steps to Peace"? How would we end the tragic war now raging in Korea? How would we prevent a much wider, vastly more devastating World War III? The MFSA Executive Committee voted endorsement of Senator Edwin Johnson's Senate Resolution for ending the Korean war; how do you react and what is your plan? (See May Bulletin for text of Johnson Resolution.) The mid-western Regional MFSA Meeting held in May called for a cessation of hostilities; withdrawal of foreign troops (Chinese, American, etc.) from Korea; and unification of Korea through secret ballot election of a government by and for all Koreans, South and North—the election in both sections of Korea to be observed by representatives of the concerned foreign nations on all sides: Korea's land neighbors: China, U.S.S.R.: Asiatic-Arab bloc: India, Egypt, etc.; U.N. majority: U.S.A., England, etc. How do you react to this regional MFSA meeting proposal—which went somewhat beyond the later Senate Resolution by Senator Johnson? How satisfactory would you consider a settlement which simply returns us (or tries to) to the status quo ante with Korea arbitrarily divided at the 38th Parallel—a division apparently rejected by both sides in Korea—i.e., by all Koreans? Should (or can) a Korean settlement be achieved by political means (negotiation, compromise, diplomacy) or by military means (defeat or conquest on the battlefield)? Should (or can) a satisfactory Korean settlement be imposed on Korea from without by foreigners (either immediate neighbors, China and the Soviet Union or more distant lands, like the U.S.A.); or must Koreans themselves finally determine their own future government and destiny? With reference to the specific questions raised in Korea, what is the role of Christians who would accept the challenge of Jesus to be peacemakers?

The MFSA membership meeting (Sept. 4-6) has been called at about the same dates as a meeting of governments called by our government to consider and act on our draft Japanese peace treaty. What should be the attitude of prophetic Christians to this draft? The Japanese Constitution was widely hailed by Christians for its thorough-going and unqualified renunciation of war. Shall Christians now support a peace treaty draft which opens the door to remilitarization in Japan and to foreign (U.S.) military bases there? Or shall we agree rather with Methodist leaders, T. T. Brumbaugh, Walter Muelder and others (including many Japanese democrats), that demilitarization and an end to military occupation and bases would be best for Japan and best for world peace? And what chances are there for a durable Japanese peace treaty if drawn up exclusively by and for one side in the big-power conflict today—and without any participation at all (either in planning or adoption) by China—the nation which suffered by far the most and the longest at the hands of Japanese aggression?

MFSA in its last two membership meetings, Methodism's Commission on World Peace, the American Friends' Service Committee, and many others, have agreed with Nehru, Trygve Lie, and with many governments (but not our own) that we should recognize and live with the new China and her new government. Nehru has warned that prolonged refusal of the U.N. (under U.S. leadership) to recognize the fact of China's revolution and to seat China's new and real government, would destroy the United Nations as a universal (rather than one-sided) instrument of peace and mediation. What stand should prophetic and peace-seeking Christians take on the question of recognizing and bringing into the U.N. China's actual government?

And what of Formosa? It was taken from China earlier by Japanese aggression—but restored to China by the Cairo Declaration and Japanese Armistice. Its status, however, is deliberately ignored in the American Japanese peace treaty draft—which has elicited apparently the sharp criticism of India, Burma, and Indonesia. Last year's MFSA membership meeting was critical of our government for its unilateral military intervention in China (Formosa)—taken without any consultation of other U.N. members and in contravention of clear pledges on non-intervention made earlier by Pres. Truman, Secretary Acheson, etc. but taken for the alleged purpose of protecting our military forces in Korea. Now that discussions aimed at peaceful settlement in Korea are taking place, what shall we recommend to our government regarding Formosa—which (according to

the American Friends Service Committee) is considered by Chinese to be at least as much a part of China as Hawaii is of the U.S.A.?

What shall be our attitude towards the ever more burdensome arms race—or the threatened further use of the atomic bomb—or Hydrogen Bomb, or other heinous weapons of mass destruction? What is our political and economic alternative to the arms race? When in history has an arms race brought peace?

What of French Indo-China or other colonial areas where long-exploited Colonial peoples (like our own American Colonial forefathers) are rising against their foreign masters and their domestic allies? What shall prophetic Christians say about our government's policy of military aid to the French in Indo-China—or of backing colonial powers in general against colonial independence revolts?

What about Iran—and the insistence of Iranians (including her right-wing government) on the right to develop and profit by her own natural resource of oil? What would we have our government say and do about this? And would we have our government go to war for the "rights" of foreign oil companies—including the American ones entrenched in other Middle Eastern lands?

As for Europe, what relation to peace and democracy can we find in our government's current program of economic aid to, and military alliance with, Franco Spain? And what effect on peace will come from the remilitarization and continued division of Germany? And what effect on peace and vigorous democracy can come from continued stagnation of vital East-West trade—largely due to the cold war and our government's cold war policies?

The Methodist Church and many others have asked high-level negotiation by the Great Powers—and have insisted on the wisdom and moral rightness of negotiation or peaceful conference before rather than after war—and for the purpose of preventing the War from taking place. Nehru has stated:

"Suppose that the leaders of the Great Powers met or otherwise agreed to issue a simple 'No War' declaration.

"Would not that make a startling difference?

"There would be a great sigh of relief from hundreds of millions of people."

What stand should peace-seeking prophetic Christians take on proposals for high-level big-power negotiation?

II. Prophetic Religion and the Struggle for Democratic Liberties

What has been happening to our cherished freedoms and the Bill of Rights during this past year of War—Hot and Cold? (See factual analysis in March *Bulletin* and current Annual Report of American Civil Liberties Union—reported elsewhere in this issue.) What does the factual record reveal as to the relationship between peace and democracy—between democracy and war today? What about the concrete stands taken by MFSA last year on behalf of democratic liberties for all? What specific position should we take today on the Un-American Activities Committee, the McCarran Act, the Smith Act, similar Committees and Acts at local and state levels, etc.? How do we react to the specific counts against the McCarran Act made by the Northwestern Regional MFSA meeting (see April *Bulletin*)? How can MFSA and the Church help save our threatened American democratic heritage and rights? How can we work effectively for democratic liberties in local situations? How are currently threatened freedoms of expression, assembly, association basically American and vital to prophetic religion and its search for a just world?

III. Prophetic Religion and the Struggle for Racial Equality

What has happened to Civil Rights legislation (and social welfare legislation in general) during this past year of intensified hot and cold war? What have been the general trends—positive and negative—in this field so important for Gospel Application, and for Peace and Democracy? (see February *Bulletin*'s analysis). What urgent next steps are needed in Church and society (and what actions shall we expect from General Conference) to advance us with maximum speed towards the Gospel-rooted MFSA goal of full Racial Equality—in which all discriminations and segregations have been ended?

(Continued on Page 23)